

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, JUNE 30, 1910. NEW SERIES VOL. XII. NO. 26

## CATCHING BREATH.

(A. V. Rowe).

Catching one's breath after severe physical strain is quite necessary in man or beast. It is equally necessary it seems after prolonged strain in matters of the kingdom. We are at the close of the second month following the great strain in behalf of home and foreign missions. We were all happy when we reached the top of the hill and looked back over the effort ending in the largest work ever done by Southern Baptists. It was a time for thanksgiving and rejoicing. We looked matters over and said we were not hurt in the least by our effort. We said as we contemplated another year's work, we will make it bigger. These years have witnessed a steady upward climb of the figures in all our denominational work of which we are all thankful. Orphanage receipts, college receipts, sustentation receipts, home mission receipts, foreign mission receipts, ministerial education receipts, State mission receipts, all have been climbing, climbing into the thousands, climbing into the tens of thousands, climbing into hundreds of thousands in the grand total. Have you stopped sometimes to ask while you caught your breath why this constant tendency upward? Yes, certainly the churches are at the bottom of it all, as they have responded to the efforts of pastors to lead in things worthy of us, and honoring to our God, and his holy religion. Did the fathers have prophetic view when they resolved on having stronger churches and more churches to meet in Mississippi conditions making possible these results? Is not wisdom justified in her children? To have stronger churches in Mississippi, to have more churches in Mississippi, there must be a distinctive force at work to these ends. State missions were inaugurated for this purpose, and well has it wrought to touch denominational life at all points. To slight it in the least shows a lack of appreciation of what the past has been, and argues a circumscribed vision for our future.

We heard the call of foreign missions in the same tones that struck upon the apostles ears "Come over and help us;" we heard the call of home missions as from the plains of Texas, Oklahoma, Arkansas, Missouri, Louisiana, mountain fastnesses, the great cities, and Cuba, and the Panama zone it was oft repeated, "Come over and help us," and now

after catching our breath in these two months shall we not listen to the same cry from Mississippi where the people are bone of our bone, and flesh of our flesh, where our homes are, and our loved ones, "Come over and help us." Jesus heard it and came unto his own.

## AN EXPLANATION.

(Jas. E. Chapman).

I noticed Bro. R. A. Cooper's article in regard to Rev. W. T. Stegall, also Bro. T. J. Moore's. I am sure if Bro. Cooper had known the facts concerning "Gospel Missioners" (so-called) he would never have written what he did. Rev. W. T. Stegall is said to be a missionary of the General Association of Mississippi. It may not be generally known that there are two General Associations in this State, and for fear some may be misled, an explanation may be in place.

The original General Association was organized some time before the war of the sixties, and with the exception of a very few years during and immediately after the close of the war, has been engaged in mission work in East and South Mississippi.

This Association has always done foreign mission work through the Southern Baptist Convention, and is today supporting "three foreign and three home missionaries" of this body.

This Association is in perfect harmony and co-operation with what is called the Board system of doing mission work.

Some years ago an effort was made to commit this body to the "Gospel Mission" plan, but failed.

So much contention, strife and confusion grew out of this that it resulted in the organization of the Landmark Association. This organization did not succeed as well as its advocates had hoped, and the aid and influence of such men as Revs. Bogard, Scarborough and others was invoked, and has resulted in the organization of a "State-wide Generation Association of Gospel Missioners." This body was organized some two years or so ago.

Rev. Stegall is working under appointment of this Association, and I learn has already succeeded in breaking up one church.

I want the Baptists of Mississippi to know these facts. This condition of things is to be deplored and if Brother Cooper's advice is acted upon by our

churches there is not one of them but in less than a year will have the entering wedge of confusion among them which will result in their ruin, if these people could accomplish it.

The General Association, of which I have the honor of being corresponding secretary, has been in existence over fifty years and is in harmony and peace with the organized work in the South. We are also co-operating with the Mississippi Baptist State Convention in our State mission work.

I write this as an explanation and warning to the Baptists of our State.

## REV. BRYAN SIMMONS.

(A. V. Rowe).

I am very much gratified to announce the acceptance by Bro. Simmons of the call by the executive committee of the Board to become evangelist in the State at large. He will give attention particularly to the weaker churches and that too largely in the country. I will meet him shortly and arrange a line of appointments commencing August 1st, and would be glad to hear from churches and pastors who may desire meetings with the help of our evangelist. I need not say further as to the man whom we have called to this work. He is well known to the pastors of our State, as a young man of consecration, intelligence and piety, and the Board bespeaks for him a cordial greeting at the hands of our brethren throughout the State, with the hope that he will be a helpful factor in the building up of our churches wherever in the providence of God he may labor.

## THE ADVENTUROUS SOUL.

(Num. 13:30, 31; Rom. 8:31; Phil. 4:13; Josh. 23:10).

Rev. J. W. Chadwick in a recent sermon said: "That is a good story of Dr. Dionysius Lardner, who wrote a book proving convincingly that ocean steam navigation was impossible, and the first copies of the book brought to this country were brought over in the first ocean steamship. True or not, the story has a symbolic value. It is a parable of many things that happen in this world. There are always philosophers and others insisting that this or that thing cannot be done, and the adventurous soul pays little heed to them but goes right on and does the impossible thing."



## NEWS IN THE CIRCLE

MARTIN BALL.

Pastor A. T. Giamond has just closed a good meeting with his church at Senatobia. Pastor E. E. Barton, of West Point, did the preaching. 16 additions, 15 by baptism.

Pastor R. W. Bryant of the 8th Ave. Church, Meridian, is much in demand. Recently he was called to Gallman, but declined and will remain with his church at Meridian.

The meeting at Houston has reached large proportions. Pastor J. P. Harrington of Aberdeen is preaching the pure gospel effectively.

In the 75 churches in Mexico there were 523 baptisms last year. They gave \$1,953.35 to missions and \$2,743.33 to pastoral support. There are 2,623 members.

The Calvary Church meeting house, Nashville, Tenn., Rev. Wilson Woodcock pastor, was burned down last Saturday morning. The origin of the fire is not stated. Insurance \$3,700. The house was valued at \$5,000.

Evangelist W. H. Sledge has recently held a meeting at his old home church, Dunn, N. C. There were 46 additions. Pastor and people are happy.

Mr. Austin Van Ness, eldest son of Dr. I. J. Van Ness, editor of our Sunday School periodicals, captured the freshman medal in mathematics in Vanderbilt University this year. He is 17 years old and has been chosen under graduate instructor in chemistry in the University.

It is stated that the Baptists of this 10. Singing Evangelist Tom Brown, of schools, colleges and universities, and yet many Baptist people send their children to pedo-baptist schools. We have as good as the best.

The church at Lexington, Tenn., is in the midst of a great revival. Pastor Fleetwood Ball is happy and is preaching every afternoon on the streets. Great crowds attend—conversions at almost every service. Evangelist B. A. Hall of Texas is aiding.

Evangelist Raleigh Wright and his singer, of the Home Board, will begin a meeting at New Albany July 10. Pastor Wesson is happy over the prospects of a great revival.

The New Albany saints have started a teacher training class for Sunday School teachers. 25 are on the roll.

Pastor Luther Holcomb, of Durant, writes: "Closed a good meeting at Brandon a few days ago. Six boys and men joined by baptism."

Dr. J. C. Massee, First Church, Chattanooga, Tenn., will aid Pastor Holcomb of Durant in a meeting beginning July 10. Singing Evangelist Tom Brown, of Louisville, Ky., will have charge of the music.

Bro. Walter Trotter, Jr., who graduated last year with distinction, from the University of Mississippi, entered the Haven of Rest last Friday evening at 6 o'clock. He was the eldest son of Hon. Walter Trotter, of Winona, and nephew of Dr. I. P. Trotter, of Hattiesburg. A brilliant, consistent Christian young man—member of the Winona Church.

Pastor J. A. Lee, Glencoe, Ky., held a meeting in his church lasting four weeks, the pastor doing the preaching—69 additions. He is the author of "Lasting Hymns," a splendid little song book.

Rev. J. T. Moore, who was at one time missionary to Mexico, under the direction of the Gospel Missionaries, has decided to try it again and will leave for Tampico, Mex., July 15. Let us hope the good brethren will keep him there this time. Landmark Baptists should be the most liberal Baptists.

Pastor E. D. Solomon, of Helena, Ark., is assisting Pastor W. C. McPherson in a great tent meeting at Paragould, Ark. We are always rejoiced to hear of Mississippians doing such splendid work.

Dr. C. M. Williams, eldest son of Dr. William Williams, whose name is associated with Boyce and Broadus as founders of the Seminary at Louisville, Ky., has been president of the Woman's College at Liberty, Mo., for several years, will take a rest for a year or more. Prof. H. H. Savage, of Tennessee, will supply his place.

The church at Thomasville, Ga., has secured the services of Rev. L. T. Mays, of Austin, Texas, as pastor, and he is now on the field.

Evangelist W. P. Price, of the Home Board, is aiding Pastor S. A. Cowan, of the Southside Church, Montgomery. 19 members had been received when last heard from. Pastor Cowan says Evangelist Price is a strong and safe preacher.

Rev. J. A. Beal becomes pastor of a new church, organized with 43 members, at Richmond Place, Birmingham, Ala. This has been a mission of the Southside Church.

Mr. C. E. Crossland, one of the field secretaries of the Sunday School Board, will sail for England September 1. He

says he has been "accepted as a member of Wadham College in Oxford," whatever that means.

The General Association of Southern Illinois, has elected Dr. W. P. Throgmorton as secretary of home and foreign missions. The Association now co-operates with the Southern Baptist Convention.

Rev. T. J. Miley is visiting his son at Moran, Texas, and holding a meeting at that point. The Lord is blessing his labors, and souls are being led to Jesus.

The Baptist Advance says about 40 were received into the First Church, Little Rock, Ark., as the result of the Broughton meetings. No churches were opened during the meeting. They wanted only those to join who were enough converted to seek a church home. That is a good idea in these general evangelistic meetings.

Dr. T. S. Potts, of Memphis, has been retained to conduct the meetings at the Eagle Camp Ground in Lonoke county, Ark., this summer. Dr. Potts is a successful evangelist as well as a good pastor and money gatherer.

Associational Missionary I. S. Boyles is conducting a good meeting with the Walnut Street Mission, Jonesboro, Ark. The meeting has reached such proportions that it became necessary to procure a large tent. The First Church, Dr. E. E. Dudley pastor, has decided to build another house, the present splendid building being inadequate for the large and growing congregations.

Rev. N. B. Williams is aiding Pastor Alex. McPherson in a fine meeting at Leslie, Ark. At this writing there have been 40 professions and 40 additions. That looks right. String your fish as you catch them.

When Dr. C. Ross Baker went to leave his field in Spokane, Wash., to accept the pastorate at Opelika, Ala., the members of the Spokane Church presented him with a purse of \$600 in gold. They do not always do it that way.

The Roman Catholic institution has begun an aggressive campaign among the negroes, and it is planned to establish a Catholic institution in the South similar to Booker T. Washington's school at Tuskegee. This is under the direction of Rev. John F. Burke, pastor of the Colored Catholic Church in New York City.

Bro. C. E. Crossland, in the Alabama Baptist, purports to give a survey of what each State in the Southern Baptist Convention is doing in the way of encampments and general B. Y. P. U. meetings. He mentions all of them and speaks kindly of them but seemed to en-

tirely forget that we have the very best encampment every year at Blue Mountain. He passes us by unnoticed.

### A WORD FROM BROTHER BACON.

It is scarcely fair to the saints at Sardis to say that I have been called to the pastorate of the church there. I have undertaken to supply the pulpit there; going back and forth from my farm. I do not undertake to do the work of a pastor. Until there is substantial improvement in Mrs. Bacon's health I shall not undertake a pastorate. I have spent three Sundays with the church at Sardis to my very great delight. Some of the very "salt of the earth" is to be found in that church. It is a joy to minister to them in "sacred things."

Grenada has not yet chosen a man to succeed me. It was with deep regret that I laid down the work there. Much remains to be done, but my successor will find many there who will give him hearty and sympathetic support. This church like many another has suffered greatly in past years from "revivals" (!) But in its membership there are some as noble men and women as God ever gave to earth. Grenada is a field with great possibilities. If the Lord sends them a wise and tactful man he will do a good work there.

I wonder if it is too late to congratulate you on the write-up of the Baltimore Convention? Yours was one of the briefest reports that I saw and yet the work was done so discriminately that I felt almost as if I had attended the Convention.

Oxford, Miss.

### GRIFFITH MEMORIAL MEETING.

(G. W. Riley).

We have just closed a good meeting at Griffith Memorial, Rev. N. R. Stone of Mt. Olive doing the preaching. While the results were not what we had hoped in every way, yet the meeting was very helpful, both to the church and community. The visible results were 10 accessions, with some reclamations.

Bro. Stone is a strong preacher, and safe man. His interpretations are sound, his presentation forceful, his personal appearance in the pulpit attractive, and his general demeanor impresses one that he lives close to the Lord. I heartily commend him to the brotherhood.

I earnestly ask the prayers of the brethren upon the work here, that this, the fourth year of the present pastorate, may be greatly blessed.

Jackson, Miss.

### ANSWER TO QUERY.

(By Elder Odd).

I see on the first page of your issue of June 23rd that Bro. Farrar makes a request of me and from his making it through The Record I infer that he wants the answer through the same channel. The form of the request for "day and date" reminded me of a remark I once heard attributed to the still lamented Lewis Ball in regard to the parables. It was about this, "Oh, if you begin to run those parables out on four legs you are very apt to get some legs broke." So I say if you begin to count the dying breaths of the ceremonial law you will be very apt to make a miscount. But whether the number was two or three or two or three hundred, it is dead, fully dead and without promise or possibility of resurrection. If a corpse is found even a week or two after it dies it is not possible, to man, to know the hour or day of its death in the absence of witnesses, but any child ten years old knows it is dead. The ceremonial law was never repealed. It did not need repealing. Neither God, angels, man, devils, hell or heaven needed it repealed. It simply ceased to have any force or life by the inherent limitation of the nature which God gave it in creating it, when Jesus fulfilled its types. When the blood of the real Lamb of God poured forth on Mount Calvary the blood of the typical, earthly lamb became utterly worthless. It had served its purpose. It had fulfilled its mission. There was nothing for it to do. Henceforth forever useless. When the one great offering was made, to which all the offerings and ceremonies of the ceremonial law pointed, and from which they all derived all the value and efficacy they ever had, they all became but empty forms and beastly blood that meant nothing and effected nothing. And thus had passed away and could not possibly hold any obligation over any being. As to when the Jews ceased to go through the form of observing the ceremonial law I suppose it was when the Romans forced them to cease at the siege of Jerusalem. But the "day and date" I cannot give you. From my very limited reading I am of the opinion that no person in the last fifteen centuries has known the day or even the year of Jesus' birth, baptism or crucifixion. There is no dispute about the day of the week on which he rose but there are grave disputes about the day of the week on which he died. These are questions which I believe no man will answer till the end of time, unless the spade reveal from some ancient city's buried ruins a contemporary manuscript that will clear away the mist of antiquity and make the answers plain. When the "day and date" of these far

more prominent events cannot be fixed by great men with all the learning of the secular universities and theological seminaries, it could hardly be expected that a man of very small talent and still less school learning would be able to give "day and date" for that far less prominent event though it be equally important. I do not write this by way of reproving my brother or excusing my own really great ignorance for though I have not seen him I love him, but to awaken a suspicion in his mind that he has gone to the goat house for wool.

### QUERY.

"Is there more harm in town people going buggy riding on Sunday or the people in the country going fishing and hunting on Sunday?" Until we can decide which is the worse, we would say, cut them both out, for they are both wrong. [Editor.]

### TO THE CHURCHES OF THE COLD-WATER BAPTIST ASSOCIATION.

(B. F. Whitten).

As the chairman of your committee on State missions, suffer this word of reminder and exhortation.

Of course you learned through your own messengers, and have also observed in our last minutes, that we are under hearty and unanimous agreement to raise, if possible, stipulated sums for foreign, home and state missions, during this associational year (see statistical table in minutes) and up to the time of the Southern Baptist Convention the greater part of mission pressure was on home and foreign missions.

Mississippi as a whole, and I hope our association in special, has done quite well for these two departments of our work, and now we hardly have three full months to press our own State work to the front.

Will not pastors, deacons and Sunday School superintendents of this entire sisterhood of churches, refer to our last minutes at once, see what your respective apportionments are, consider those as your minimum offerings, and let us all join hearts and efforts to make this a glorious State mission year in the history of our association.

If in need of specific information concerning our State mission work, watch the columns of The Baptist Record, or write Secretary A. V. Rowe, Winona, Miss. In the interest of the King's business I beg that no church shall suffer herself to fall below her apportionment. Coldwater, Miss.



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On the 19th inst., at the evening service,  
the Fernwood Church liberated Brother C. S. Calender to preach the  
gospel.

Rev. J. G. Murphy is holding a meeting  
in his church at Norwood, La., being  
aided by Rev. W. A. Jordan, pastor at  
Starkville. We learn that the congregations  
are good and also the preaching.

A good meeting began at Fernwood  
on June 12th and continued for nine  
days. Rev. W. E. Farr, of Belzoni, assisted  
Pastor J. C. Parker. There were eleven  
accessions, eight by letter and three for  
baptism. There were others converted who  
joined other churches. The church was  
strengthened and all seemed to enjoy the  
services very much.

The Baptist Record office acknowledges the receipt of a copy of the fifty-  
seventh annual catalogue of Hillman  
College, the next session of which will  
open September 14, 1910, and close May  
31, 1911. The last session was largely  
attended and very satisfactory in every  
way.

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Thursday, June 30, 1910.

We extend to Hon. Walter Trotter,  
of Winona, our sympathy in his deep  
sorrow over the death of his young son  
Walter, whose end came last week. He  
was young, brilliant and splendidly  
equipped educationally for marked suc-  
cess in life. The tenderest ties must be  
sundered one by one until all earthly  
moorings are broken. But the consoling  
thought is that all these broken  
links shall be mended "some sweet day  
by and by."

-Is this the time? Yes; this is the time  
to launch a campaign for State mis-  
sions. It is to be hoped that all our  
pastors, who have not already done so,  
will at once lay their plans for thor-  
oughly working their congregations for  
this very important department of our  
work. Expenses are going on all the  
time, and the State mission debt is  
growing. Money ought to begin to flow  
into the treasury of State missions pre-  
tily strongly very soon. We suggest that  
all of our pastors preach one or more  
strong sermons on the subject.

Dr. W. D. Nowlin and Singer Edwin  
Bourquin, are with Pastor W. C. Grace  
in a glorious meeting at the First Bap-  
tist Church, Gulfport. Thirty-four had  
united with the church up to Thursday  
night as a result of the meeting, 19 for  
baptism. After three days from be-  
ginning the meetings had to be moved  
from the church to the City Hall, the  
largest auditorium in the town, in order  
to accommodate the crowds. It was re-  
marked that the largest assembly ever  
gathered, for religious worship, in Gulf-  
port, was that at the City Hall Sunday  
night. Dr. Nowlin certainly is a preach-  
er of great power, who resorts to no sen-  
sational methods to draw the crowds,  
but demonstrates that the preaching of  
the cross has not lost its power over  
men, and that the gospel is yet the power  
of God unto salvation, to every one  
that believeth.

## ACKNOWLEDGMENT AND DIREC- TION.

(Psa. 25:4, 12; Jno. 17:25, 26; Psa. 33:18)

Rev. S. P. Cadman preaching from  
Prov. 3:6, said: Let us make our pro-  
jects in the light of His purposes, though  
they should wear out several solar sys-  
tems in the process. The soul of man  
can wear out a solar system as the body  
of the man wears out clothes, as Dr. Bix-  
by has reminded us. But the solar sys-  
tem can never wear out the soul of a  
man; the divine spark partakes of its  
origin and is not easily quenched.

But as I have already said, our prac-  
tical acquaintance even with the per-  
ishing symbols of time, is a limited one.  
Take music, the universal speech of men,

the greater than language in its power  
of expression and range of influence.  
Yet Mr. Harrison, one of our wisest  
statesmen, could not understand music;  
and Mr. Spurgeon was indescribably dis-  
tressed by it. There are scientists who  
are atrophied upon the divine side of  
life and musicians who can write superb  
harmonies, and paint bewitching tone  
colors, and yet could never harmonize  
their passions or control their lusts.  
Limitation everywhere, knowledge frag-  
mentary, acquaintance brief, sin defiling,  
such are the characteristics of human  
intercourse. Just as Nansen found near  
to the North Pole and under the eternal  
ice the beat of the pulse of the gulf  
stream, so in the very heart of the uni-  
verse the religion of Jesus discerns the  
throb of possibility, the thrill of hope.

## TEACHER TRAINING AWARDS.

Mississippi—Grane, Rev. T. J. Batton,  
diploma; Terry, Mr. N. Cockersham, di-  
ploma; Miss Jessie Underwood, diplo-  
ma; Miss Augusta Underwood, diploma;  
Miss Maude Alsop, diploma; Miss Bes-  
sie Alsop, diploma.

Alabama, 11; Georgia, 1; Louisiana,  
1; Missouri, 1; North Carolina, 1; Ten-  
nessee, 7; Texas, 10.

## THE SOUL'S NEED OF CHRIST.

(Isa. 43:2; Psa. 27:1, 13; Jno. 6:37).

Rev. G. R. Lunn, preaching from  
John 4:49, said: "I remember the words  
of one of my seminary professors in re-  
gard to a dramatic, because so pathetic,  
scene in a prayer service. It was the  
night of that terrible commercial crisis  
in New York, known as Black Friday.  
The pastor of a certain wealthy church  
went to his prayer meeting with heavy  
heart. What could he say that would  
comfort men who had lost fortunes in  
one dread day? He had before him  
many discouraged souls. To them he  
poured out his heart. In the awful still-  
ness of that room he read in quiet voice  
the twenty-third Psalm and made sym-  
pathetic comment. That scripture was  
the one thing needful. Those despondent  
hearts were rekindled with hope and  
fresh courage and new faith. The hag-  
gard faces took on a new light. Sym-  
pathy had won and became the tie which  
bound them to their Lord. They could  
face the world again with courage be-  
cause the strength of Christ was their  
support. It is so true that failure and  
discouragement has often pointed out  
the path leading to the Christ who said:  
'Come unto me all ye that labor and are  
heavy laden, all ye that are despondent  
and discouraged, and I will give you  
rest.'"

Thursday, June 30, 1910.

## GOD'S NATURE.

(I. John 4:8; Deut. 32:4; Psa. 116:5;  
Heb. 12:29; Job 36:26).

Right Rev. Frederick Burgess, bishop  
of Long Island, in a sermon said: "One  
day, in ancient Rome, when the newly  
elected praetor, arrayed in regal gar-  
ments, bearing his ivory scepter and  
preceded by the victors, had taken his  
place upon the throne, his two sons  
were brought before him and convicted  
of the crime of treason. The proud Ro-  
man showed no hesitancy in pronounc-  
ing the sentence of death and the two  
young men were slain in the presence  
of their father. In the ancient town of  
Mahanaim, on the other side of Jordan,  
a king sat one afternoon at the city gate,  
waiting anxiously for tidings of the bat-  
tle which his army was waging against  
his rebellious son. At length the watch-  
man on the tower above him described  
a messenger running toward the city and  
behind him still another. The first cour-  
ier approached the king and hailed him  
with glad news. 'Is the young man, Ab-  
salom, safe?' was the king's only ques-  
tion. But the messenger answered pru-  
dently that he could not tell him. Now  
the second came and kneeling before the  
king, exclaimed: 'Tidings, my lord the  
king.' It was also news of a glorious,  
overwhelming victory; but still from the  
king's lips there comes the same ques-  
tion: 'Is the young man, Absalom,  
safe?' This time the courier can only  
speak the truth, and then all we see is  
an aged man climbing wearily up the  
stone staircase to his chamber, repeat-  
ing the refrain of a broken heart: 'O,  
my son, Absalom, my son Absalom,  
would God that I had died for thee, my  
son Absalom, my son!'

"These two men, like the two nations  
they represent, are far apart. Brutus  
had sunk the father in the judge; David  
had sunk the judge in the father. Rome,  
the city of Brutus, was to become the  
author of the greatest system of juris-  
prudence the world has ever seen, and  
Bethlehem, the city of David, was to be-  
come the birthplace of the Messiah.  
The one is a nation of law and the other  
is a nation of religion. Now it is the  
glory of Jesus Christ that he takes up  
these two ideas, which were thus repre-  
sented by these two men, and unites  
them in the person of God. Take and  
study the New Testament and you will  
see that his one aim is to reveal God  
as a father and a judge. Now it is the  
home which he pictures to us with the  
father sitting on the housetop hoping  
and yearning for a lost boy's return; but  
quite as frequently and quite as strongly  
it is a king, sitting on his throne in  
judgment while the crowds of men pass  
before him on their trial. It seems as  
if the truth could not be found in the

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one thought to the exclusion of the  
other but only in the blending of these  
two ideas of justice and of love. To fix  
our minds upon one thought rather than  
the other will result in making us either  
weak or pitiless in our theology."

## DOING THE WILL OF GOD.

(John 7:17; Eph. 6:7; Heb. 13:21; I.  
Peter 2:15).

Rev. John Erskine Adams, in a recent  
sermon from John 4:34, said: Saint Ber-  
nard had over his study table in illumi-  
nated letters, these words: "Bernade,  
ad quid venisti?" "Bernard, why are  
you here?" The reference was not to  
the routine tasks of his life. But it was:  
What is the animating purpose of your  
life? What is the meaning of your ex-  
istence? Is every pleasure and every  
task made subservient to the one pur-  
pose: the one supreme motive of your  
being? Amiel in his journal, records,  
"Life is a mass of beginnings and end-  
ings." We have all experienced his  
meaning. We have begun to build, but  
did not finish. We have laid our plans  
and found them broken in upon and  
destroyed; we have skimmed over the  
surface of things, but not gotten at their  
hidden meaning. And if we ask the rea-  
son, it is evident. We have failed be-  
cause no presiding purpose has woven  
the tangled skein into harmony and  
beauty. We have been dallying with  
purpose, we have been half willing, we  
have been hanging forever in the bal-  
ance, and so we have been losing our  
grip on life.

"Better an ignoble purpose even,"  
says Dr. Pierson, "than none at all."  
Better to be a Saul of Tarsus, breathing  
out threatenings and slaughter, but  
breathing, than such a man as Robert  
Dale Owen, who confesses: "I commit-  
ted one fatal error in my youth, and  
dearly have I bewailed it: I started in  
life without an object, even without an  
ambition. My temperament disposed me  
to ease, and to the full I indulged the  
disposition. I said to myself: I have all  
that I see others contending for—why  
should I struggle? I know not the curse  
that lights on those who have never to  
struggle for anything. Had I created  
for myself a definite pursuit—literary,  
scientific, artistic, social, political, no  
matter what, so there was something to  
labor for and to overcome—I might  
have been happy. I feel this now—too  
late. The power is gone. Habits have  
become chains. Through all the profit-  
less years gone by I seek vainly for  
something to remember with pride or  
even to dwell on with satisfaction. I  
have thrown away a life. I feel some-  
times as if there were nothing remain-  
ing to me worth living for. I am an  
unhappy man."

## EXPERIENCE, PRIVILEGE, LIFE.

(John 15:5; Phil. 4:13; I. Tim. 4:12).

Rev. D. G. Downey, preaching from  
the threefold text, Matt. 5:13, Gal. 5:9,  
and I. Peter 2:9, said: "Beautifully  
bosomed in the Cumberland hills of Eng-  
land lies Thirlmere Lake; around it high  
the hills and town; beyond these hill-  
sides, from springs and mountain tarns,  
high up in the summits the little rivu-  
lets and streamlets pour their waters  
down into the bosom of the lake. Ninety  
miles away lies the great city of Man-  
chester, big, busy, bustling and black.  
Down through conduits and pipes along  
the valleys and under the hills the clear  
water of Thirlmere Lake is carried, and  
then by another system of pipes and  
conduits is distributed to all the people  
of the vast city. Even so should it be  
with us, every Christian in constant  
communication and touch with Christ,  
the central source of light and life. The  
church a great reservoir or distributing  
agency, and then the life of the church,  
through its various members, running  
forth it may purify, tone, strengthen, re-  
fresh and satisfy the needs of the neigh-  
borhood, and so out till it touches the  
confines of the globe. This is the re-  
vival that our common Christianity most  
deeply needs."

## COLUMBUS.

(J. H. Newton).

The Second Baptist Church, Colum-  
bus, Miss., has just closed a great meet-  
ing. We had a week of prayer com-  
mencing June 5th and June 13th Rev.  
W. N. Swain, of the 66th Street Church,  
East Lake, Ala., came to our assistance  
and remained with us until June 25th.  
Bro. Swain preached the Word, urged  
Christians to a more faithful service for  
the Master, and sinners to repent and  
surrender to Christ for salvation and  
service.

Our church was greatly revived,  
quite a number of conversions and 29  
accessions to the church. The pastor  
baptized the happy new converts Sun-  
day, June 26th.

Bro. Swain was accompanied by his  
daughter, Miss Velma, who assisted in  
the singing. She is a sweet singer as  
well as Bro. Swain, which added very  
much to the services.

We were made sad to learn of the ac-  
cident to Prof. P. H. Eager's oldest son,  
Ide, in a railroad accident. We learn  
that it has been necessary to amputate  
one of the lower limbs just above the  
knee. The parents have our sympathy.



# Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

## THE GOSPEL OF THE KINGDOM.

Lesson 1. July 3.

(Matt. 13:31-33, 44-52).

Golden Text: The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Rom. 14:17.

### Pictures of the Kingdom.

This lesson is made up of five brief parables giving us five important pictures of the Kingdom of Heaven. They embody five thoughts of Jesus about that ideal human society that he was ushering in. The parables of the mustard seed and the leaven were given to the multitude; the other three to the disciples privately.

The connections between today's lesson and last Sunday's are interwoven in the same story, and may have been included by Jesus in the same talk. Luke however gives the first two of today's parables in connection with another narrative perhaps two years later.

Describe the sort of field Jesus pictured in last week's lesson?

What two dangers were there which made it best not to up-root the tares?

How does this parable show God's patience and love for us?

Name the five parables in the lesson today?

Of what are they all pictures? What is meant by the "Kingdom of Heaven?"

Which of the gospel writers was the only one to use this term? (Matthew).

Verses 31-33: Is the mustard plant as we know it as large as described here? (The mustard in the East grows as tall as ten or twelve feet; plenty large for the birds to dwell in, though the seed is the same that we plant here.)

Is this illustration of Christ's Kingdom very appropriate?

On what did Jesus base his faith that his kingdom would grow?

How has history justified his faith? What parable pictures how the kingdom develops?

How much is a measure of meal? (A little over one third of a bushel).

How does yeast work? What was the limit of the yeast's influence?

Tell something of the small beginning of the Kingdom of Heaven? (Recall the calling of the disciples, their work and ministry).

How can you make "leaven" more effective?

Can the influence of the kingdom be

prevented from becoming universal? Verses 44-46: Name the next pair of parables?

Why do you suppose these parables were given to the disciples privately? What points of difference do you note in them?

What is the difference between value and cost?

Are valuable things always costly? Are costly things always valuable?

Show how the Christian character is both a valuable and a costly possession.

Why is nothing in the world more valuable?

"Jesus was representing discipleship as a matter of sacrifice. The parables go to show how reasonable that sacrifice would be. The Kingdom of Heaven outweighs in value any other good."—Saunders.

How may the pearl of great price be found?

"What we find depends upon what we look for. The man who is sorting rags is unlikely to find a pearl."

Verses 47-52: With what other parable is the parable of the net usually paired? (The parable of the tares in the wheat).

How would the illustration of the net be appropriate to Jesus' audience? (Jesus was doubtless seated near the seashore, and he was talking to fishermen).

Why does God allow the wicked to remain with the good in this world?

Why can they not remain together forever?

Who separates them?

"God is no man's judge. The good and the bad, the unselfish and the selfish, cannot permanently live together. This is not because God separates them, by arbitrary decree, or because the good are unwilling to stay with the bad. But the bad are unwilling to stay with the good. The persistently selfish man finds the society of the unselfish torment."—Dr. Bosworth.

### Seek Further Answers.

Is there any value in small beginnings?

Should we call anything in this world "little" that has life in it?

Mention some "mustard-seeds" in the history of the growth of Christianity.

Have you any influence? (Leaven).

How are you using it? How can you bring it into contact with more people?

"A yeast cake is of no value so long as it remains in the original package. Can a Christian spread the message if he keeps all by himself?"

What is the true test of values in life?

What is really the "highest good"? What do these parables of the treasure and pearl mean personally to you?

What has been the cost of your Christian character?

Have you really surrendered anything yet for the "pearl"?

Can you secure it unless you do? What is the most helpful suggestion you have found in this lesson?

## LEXINGTON, TENN.

(Burton A. Hall).

I have conducted a number of gracious revivals in dear old Mississippi, but never wrote to your worthy paper before.

For quite a while I was co-worker with Evangelist Geo. C. Cates, but poor fellow, his health gave away and for some time I have been waging the battle alone, but the Lord continues to bless my humble ministry. Hundreds and thousands are being saved in my meetings, but the praise all belongs to the Lord.

I have just begun a meeting here at Lexington. Hope all the dear brethren in Mississippi will pray for us. I hope if it is the good Lord's will that I may be able to get down into Mississippi this summer for some meetings.

Will say for the benefit of Bro. Cates' many friends that I had a letter from a brother in Louisville, Ky., a few days ago, stating that Bro. Cates' condition of health was such that he could not preach any at all. Let us all pray for him.

## MONTICELLO, ARK.

(J. P. Hemby).

I resigned the pastorate of the First Baptist Church of Monticello yesterday, and will now make my arrangements to move elsewhere. My relations with the people here have been pleasant throughout the two and one-half years that I have sojourned in their midst; but when the work here ceased to move on apace, I decided that it was time for me to move—there must be a move.

I have no plans for the future, except to come back to my native State to labor and wait, that my bones may rest in her soil. If any church or churches would like to have an old fashion, Pauline Baptist for their pastor, I should like to correspond with and visit them some time this summer. If any church or pastor has not made their arrangements for help in their protracted meetings, I will be glad to assist them during the month of August, except during the week following the second Sunday.

With best wishes for the success of The Record, and for your personally.

## A WORD FROM MEADVILLE.

(Joseph Jacob).

We had Bro. J. E. Byrd, our worthy Sunday School Secretary, to visit us and hold a Sunday School institute June 10-12th, giving us seven lectures. The Presbyterians and Methodists were invited to take a part with us and share the benefits with us, which they did. Neighboring Sunday Schools were also represented on invitation.

The results of the institute was to awaken our Sunday School workers to the importance of a teacher training course, irrespective of what denomination they belonged to; a religious census of the town, conducted by a joint committee from the three denominations, also at the close of a sermon preached by Bro. Byrd the last night, the doors of the church were opened and we received for baptism upon a profession of faith a young man from a leading Methodist family.

Our new house of worship is going right up. Our contractor says he can finish in two weeks. If our brethren in other churches in the State will come to our help as liberally as the Presbyterian brotherhood did in cancelling the debt on the new Presbyterian house of worship here, we will also soon have a beautiful house free of debt. We have already had some liberal help for which we are most thankful, but without additional help we will have to finish our house with a \$400.00 debt or leave it unfinished. The Methodists have a heavy debt on their house.

Bro. I. W. Reed, of Gloster, is to conduct a meeting of days for us embracing the second Sunday in July. We ask that readers of The Record pray that we may have a great meeting at this place.

## MONUMENT TO DR. HAWTHORNE.

(John Roach Straton).

After conference with Mrs. J. B. Hawthorne, the widow of our greatly beloved Dr. J. B. Hawthorne, a group of friends have undertaken to raise a fund for the purpose of erecting a suitable monument over his grave in Hollywood Cemetery at Richmond.

Dr. Hawthorne served our denomination so long and faithfully and with such brilliant and notable success that it seems entirely appropriate that the brotherhood whom he loved so dearly, and for whom he wrought so faithfully, should erect a suitable memorial to his noble and honored memory. Such a monument is not only appropriate because of his worth as a man, and the greatness of his service, but it will bring great comfort to the heart of his faithful and devoted wife, and it will serve to show to future generations that

Southern Baptists appreciate their great men.

We have been asked to lead this movement to raise at least \$1,000 for this purpose. We desire to round up the matter at an early date.

We appeal to the friends and admirers of Dr. Hawthorne to send in at once their subscriptions to the monument. The subscriptions can be paid any time between now and the first of next December.

Address all correspondence and send all subscriptions to me, care of the Seventh Baptist Church, Baltimore, Md. The amount still needed is about \$400.

## TEACHER TRAINING AWARDS.

Alabama, 6; Georgia, 1; Louisiana, 1; Missouri, 1; Tennessee, 4; Virginia, 1. Mississippi—Miss Olga Carlson, Meridian, diploma; Mrs. Ida V. Wilson, Buford, diploma.

Georgia, 2; Louisiana, 1; Tennessee, 1; Texas, 9; Virginia, 1.

Mississippi—Miss Pearl Caldwell, Pontotoc.

## SUMMIT.

(I. H. Anding.)

Our meeting continued 17 days. The church, we feel, is much revived. Four were received by letter. Last night fifteen happy souls, ranging in age from ten to sixty-seven, put Christ on by baptism. Bro. Holcomb, by giving us the truth in love, endeared himself very much to our people. "The Lord hath done great things for us whereof we are glad."

## MENDENHALL.

(J. P. Williams).

On June 10th Bro. W. A. McComb began a meeting with us here and continued with us till the 20th, closing Monday night. Most of the preaching was directed to church members and we had great manifestations of the Spirit's presence. Christians were greatly blessed, and our church was much strengthened. An observing lawyer said that he had never seen such growth in Christian life elsewhere as in Mendenhall these last few years.

One of the results of the recent meeting was the organization of a young men's and boys' prayer-meeting. It starts with bright prospects. There were 10 accessions to our membership during the meeting.

Bro. McComb's preaching was instructive and sound to the core, a little too Baptist to suit some pedo brethren, but it was scriptural in word and spirit. He has the love of our people and our prayers for blessings on him and his, that he may long be spared to proclaim the sweet story of old.

## GOOD MEETING.

(W. E. Fendley).

By request of the pastor of the Chicora Baptist Church, I write to tell you about the great meeting recently held there.

We began June 12th and closed June 24th. As a visible result people said Chicora was stirred as never before. There were more than 30 added to the church, I do not know exactly how many. Among those joining were some of the best of the town, along with nine Methodists, however the father of four of these refused to let them be baptized. I was told before I left that he had given his consent.

The meeting was in some respects the most remarkable I ever witnessed. The Holy Spirit seemed to be present from the first service and only one or two services were held without an accession to the church. Then again when we tried to close the meeting on the 19th it refused to be closed, then again the 23rd we tried to close but with the same results, and when on Friday night we just had to leave, many expressed a regret that it could not continue another week.

Only one thing happened calculated to mar the progress of the meeting. One Thursday night a Baptist preacher from Scranton came over and posted signs around announcing a political speech to be delivered by him at the Woodman Hall at 8 o'clock, but it was easy to see which side the Lord was on for when notes were compared next day it was found that we had the usual house full and he had an audience of three men only.

I also had the pleasure of meeting the Methodist pastor who lives at Buckatuna. He came over and after viewing the situation speedily departed.

The cause is more hopeful now than ever at that place. For some reason they had been without a pastor for some time and the Methodists had almost monopolized everything, but through the influence of Sister Stollenwerck, of blessed memory, Bro. J. M. Phillips visited them last fall and on January 1 of this year accepted a call to the church and immediately went to work. A Baptist Sunday School was organized which now has an enrollment of about 100 and the membership of the church has about doubled. They are now in a fair way to build up a good church and are already self-supporting, and are by far the strongest organization of the town numerically and financially.

Bro. Phillips has been preaching 36 years but is still as active and jolly as a boy. He carried me into 24 homes while there and visited several without me. Besides this place he preaches at Waynesboro and four churches in the country.



## THE DRUG HABIT.

It has been stated that there are more victims of the opium habit in the United States in proportion to population than in China, and it is stated that the morphia habit is especially common in the medical profession. This evil is also common in Europe. In France statistics have shown that one-fifth of the deaths in the medical profession are due to morphia, and an inquiry by Dr. Crothers showed that twenty-three per cent of the profession in Great Britain were addicted to the drug habit in some form. Dr. Jennings also asserts in his book, telling how he escaped from the grip of the habit, that one in four physicians are victims of drug habits. There are no statistics tables of the percent age of drug habit victims in the United States regarding the medical profession or the people in general that we are aware of, but studies of special localities and the testimony of physicians prove that they are alarmingly numerous and that the consumption of opium and cocaine and other hurtful drugs is increasing enormously. The cocaine habit is far more injurious and deadly in its grip than the opium habit, and it is growing rapidly among children. Although a new form of drug stimulation the cocaine habit is becoming one of the greatest social evils. It destroys the moral nature, the power of the will, the nervous system and the bodily strength. A habitual user of cocaine is almost certain to become insane in ten years if not dead before the expiration of that time. The formation of drug habits is usually due to unwillingness to endure small pains or discomforts or even temporary depression of feeling. Sometimes a drug habit may result from a physician's prescription; but almost always in such cases it is due to a continuance in use of the prescription longer and for occasions not intended by the physician. More often the drug habits originate in some attempt to self-relief from some slight ailment not considered of sufficient importance for a physician's attention, and sometimes from the practice voluntarily adopted of taking a drug for its temporary pleasant effects. For some time a drug habit may not produce very serious outwards effects on a healthy person of active habits; but the result is always slavery, physical, mental and moral. Its effects are more certain and more serious to the victims than the alcohol habit, and it is far firmer in its clutch on its victims. The alcohol habit may be cured by forced abstinence, but the victim of confirmed drug habit is very rarely saved. It can be cured only by voluntary abstinence and a strong and sustained effort of the will. This is possible in the early stages of the habit, but is very rare and almost

impossible in long continued cases of habitual use of drugs, because the will and the wish to escape are destroyed. The victims of the drug habit must be rescued early or not at all.—Watchman.

## A CUP OF WATER.

"I think that girl had better attend to her business," exclaimed a young woman seated at a table in a little restaurant. "What is she here for? Any body would think to gaze out of the window at 'life-boat' processions! We've been waiting nearly five minutes to give our orders for dessert. How does she know but we're in a rush? I'm going to report her to the proprietor the very next time I come in, if he's here."

Her companion agreed that this would be the proper thing to do, and that the girl ought to lose her place. As they were talking a customer entered, and the little waitress returned to her place behind the counter.

"No, don't get down," said the new comer. "I'm not in a hurry. You need not serve me till the procession is past."

"O thank you so much!" returned the girl.

The two young women looked at each other and were silent. Presently the last "float" went by, and the waitress returned to her place behind the counter.

"I want to thank you again," she said as she wrapped up her customer's purchase. "My brother is in the procession, and I wanted to see him so much. It would have been a great disappointment if I hadn't been able to. He said he'd be on the lookout for me when he passed, and he was. We spoke to each other across the crowd. He was one of the life-savers that rescued the crew in the wreck last week. It was just like a cup of cold water on a hot day—having you so kind."

The two young women looked at each other once more. Presently the first speaker broke the silence. "I do feel rebuked and guilty," she declared. "We are neither of us in the least hurry, and yet we were not considerate enough to be willing to let the poor young thing have a little pleasure in her dull existence. I'm going to try to be kinder to people, whoever they are in the future."

A splendid resolution! Christ said that in love lay all the law and the prophets. Many, though giving generously of their means and even if their time to the destitute, act toward those with whom they come in casual daily contact as if they had no fellow-feeling at all toward them. For such the name of Christian is certainly a misnomer.—The Baptist Commonwealth.

If men worked for themselves like they work for the church they would soon go into bankruptcy.

## HOW TO BEST SERVE.

Elizabeth Fry was a thoughtless girl of 17 years, used to all the refinements of luxury, and a life of ease; wholly selfish and wholly useless, when God came to her through the voice of a Quaker preacher. She consecrated her life to God. Her meat and her drink were the doing of the Master's will and work. At the age of 65 she wrote: "Since my heart was touched, at the age of 17, I believe I have never awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord." There could be but one result from such consecration. God sent her among the outcast, and her life became a constant benediction. The work she began in Great Britain among female convicts spread all over the continent of Europe. Letters from crowned heads, as well as from philanthropic people in the common walks of life, began to pour in, inviting her to visit the prisons of other lands; and subsequently she visited Scotland, France, Germany and other countries, upon this errand of mercy, everywhere hailed as an angel of peace and good will to men. The prisons of Europe were reformed through her labors, and the laws to punish criminals were greatly modified in nearly all European countries. Indeed, the reformation spread throughout the world. This was the work accomplished by one woman, who had submitted her life wholly to the will of God. She was changed from a thoughtless, frivolous girl into a woman of great usefulness and power. And what was true of Elizabeth Fry may be true of each one of us. We may not be called to so high a task. We may find our horizon circumscribed, and our opportunities limited; but if our meat and our drink are to do the will of God, the opportunities will be many and the results will be precious and permanent.

A cross Christian, or an anxious one, a discouraged, gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish, cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or bitter spirit; a Christian, in short, who is not Christlike, may preach to the winds with as much hope of success as to preach to his own family or friends, who see him as he is.—Hannah Whitall Smith.

It is easier to run away from our work than to do it; and to go out of the reach of ignorance, malice, contradiction, and ungodliness, than to conquer them by the word of truth, and a life of holiness.—Id.

## OUR LUCY.

(By Elder Odd).

(Continued from last week).

Dr. Lessar soon had all the practice he could do. He was so kind, so sympathetic and had such an almost irresistible way of encouraging his patients and was so skillful that he was generally wanted. He delighted to treat the poor and needy. He was just as careful for the orphan street Arab as for the heir of millions. He worked so rapidly and skillfully in surgical operations that the hospital surgeons would send for him in difficult and critical cases of surgery. The news of his skill and kindness to the poor soon spread to nearly all the street waifs in the city and they laid claim to him and called him "Our Doctor." One day a mischievous street Arab said to his associates, male and female, "See here, pardners we're a-gettin' rich. We've got Our Lucy and Our Doctor." And the name was fixed amid boisterous laughter. So often did the doctors at the hospital call for Dr. Lessar that they had a telephone line put up direct from the hospital to his office. Henry Martin's case terminated so well that whenever any of the street waifs had to undergo a serious operation they insisted that Our Lucy be with them and sing for them. And she would go if she could, and her presence seemed to be almost a guarantee of success in the work, so the doctors employed her to come when called for and paid her better wages than she could make at the sewing machine.

One day a great singer was run over by a runaway horse and buggy near the hospital and was carried there. He was insensible and they found both arms and one leg were broken. He soon recovered consciousness and the doctors called for Dr. Lessar, and the man was so fond of music they sent for Our Lucy and she came. They asked her to sing in an adjoining room while they were doing the work. Our Lucy had sang so often at such times that at last she composed a little song of her own which she sang for the children at such times and it seemed to help them. The musician's leg was so badly crushed that it had to be amputated, but he refused to allow chloroform to be used. So Our Lucy began singing when the work began. After singing several songs she sang her own to Dr. Doan's tender, pleading music "Near the Cross." She felt the force of the words and fully entered into the spirit of the music and sang in a soft pleading tone. The sweet, soft music flowed out from the heart and reached the heart and carried with it a message of life from the ever-living Savior. The singer's attention was arrested at once and so drawn to the tender, pleading,

trusting voice that although he felt the knife and saw he paid no attention to them and was surprised when the work was finished.

"Tell that angel to come in here will you. I never saw an angel but she must be one and I want to see her. Our Lucy heard his request and came in.

"Now you see me and know that I am not an angel. In truth I am but a poor sinful girl and need Jesus' help just as you do."

"Well, you are God's messenger to me at least. You helped me wonderfully to bear it all."

"Oh no, I did nothing. Jesus did it all. I only asked him to do it and he did. Can't you trust him now and always?"

"The words of that last piece. I never heard them before. They are the sweetest words I ever heard. Can't you write them for me? If I get well I'll sing them wherever I go."

"I'll write them for you," she said, blushing at the praise of her simple words and praying God's blessing on them. The next day when she went with flowers for the patients she gave him a paper containing her song as follows:

Jesus help me bear this cross,  
Put thine arms around me;  
Give me strength to bear the loss,  
Comfort and support me.  
Give me strength, Oh give me strength.

Let thy love sustain me;  
Speak and calm this sea of pain,  
Lest it overflow me.

Let me glorify Thy name.

While this storm assails me;  
Stop the lightning's burning flame,  
Still the tempest 'round me.  
(Chorus)

Let me lean upon thy breast,

Let thy strength uphold me;  
Glye me rest, Oh give me rest,  
Be my soothing pillow.

The great singer gladly took it and by the time he was well he was prepared to sing it with a feeling he was a stranger to a year before. That song was God's instrument for working a total change in his life and purpose. Henceforth he sang for the glory of God and the salvation of sinners.

As soon as Henry Martin could bear it Dr. Lessar started him to school and before long fitted a new foot to his abbreviated leg and Henry could walk again. He was a changed boy. He was now as earnest a Christian as he had been a street gambo before. He still kept his place in Our Lucy's class of street waifs. The class soon became too large. Our Lucy was compelled to have help. She used the more advanced pupils to teach the new recruits and did everything she could, consistent with thorough

(Continued on page 13)



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## WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

### Woman's Central-Committee:

MRS. J. A. HACKETT, MERIDIAN, President of Central Committee  
MRS. W. R. WOODS, MERIDIAN, Secretary of Central Committee  
MRS. W. S. SMITH, MERIDIAN, President of Sunbeam Work  
MRS. MARTIN HILL, WINONA, President of Young Woman's Missionary Union.

### Officers of Annual Meeting:

MRS. J. D. GRANT, HAZLEHURST, President  
MRS. A. J. AVEN, CLINTON, Vice-President  
MRS. GEO. W. RILEY, JACKSON, Recording Secretary

### "AT THE END OF THE LINE."

"When the fight is fought, and the race is run;  
When we've come to the end of the long hard beat;  
When the tale is told, and our work is done,  
We shall stand in a row at the judgment seat.  
In the serried row at the throne of gold;  
As the light of the burning world grows faint,  
We shall want to hear what the centuries hold.  
Prince and pauper, sinner and saint.

And the poor shall stand as the richest stand;  
And all of the beauty, and wealth and fame;  
Vaunted pride of the sons of men.  
Honor and power, rank and name,  
Shall pass with the death of the world-bred man;  
And each shall read from the mystic scroll,  
Woman for woman, man for man,  
Strip to the soul to the stark bare soul.

And some will tell of the works they've wrought,  
And some of the matchless race they've run;  
And some of the battles they've won;  
And some of the mighty deeds they've done.  
But I shall offer the seared, scarred soul;  
Scarred by defeat, by shame and sin,  
And the reward revealed shall stand out whole,  
Of the fights I've fought, yet failed to win.

"Yet, I shall not fear, and I shall not care,  
When I have crossed where the sky line bars;  
God doesn't count our medals there,  
God only counts our scars."  
(From the Nashville Tennessean. Not accredited.)  
The above striking poem was most effectively quoted by Dr. Barton in his annual sermon before Mississippi College, and kindly dictated for use in these columns.

### MISSIONARY CALENDAR.

Sunday, July —That true liberty may reign in Cuba.—Isa. 61:4.  
Monday, 4—Miss Mabel Haynes. Havana, Cuba.—Job. 22:28.  
Tuesday, 5—Rev. M. M. Calejo, Cienfuegos, Cuba.—II. Cor. 3:5.  
Wednesday, 6—Our four mission schools in Cuba.—Acts 1:8.

Thursday, 7—Miss Kate McCall, Havana, Cuba.—Psa. 138:7.  
Friday, 8—All pastors' assistants in Cuba and Isle of Pines.—Jer. 50:2.  
Saturday, 9—Prof. J. M. Cabrera, Havana, Cuba.—Rom. 6:14.

The hearts of our sisters will be full of anxious thought and prayer for the restoration to health of dear Mrs. McComb, who lies ill at the Jackson Sanatorium, having undergone an operation for appendicitis. We rejoice to know the indications are favorable for a speedy and complete recovery.

The time for the annual associational meetings is drawing near and it is to be earnestly desired that the W. M. U. work shall have a full and sympathetic hearing. Arrange with the pastors for a woman's meeting some time during the session. Associational vice presidents should even now have a definitely planned program. We understand that Mrs. Woods is planning to attend some of these meetings. Write her at once and have her arrange to be at yours.

### NOTICE.

Considerable delay and inconvenience would be avoided if it were remembered that the editor of this column does not keep on hand supplies of literature for distribution. Many such appeals come to us which we are unable to answer.

And usually it is a "rush" order too. All such requests will be promptly complied with if addressed to the literature department, W. M. U., Baltimore, Md., or to Mrs. W. R. Woods, Meridian, Miss.

Pontotoc, Miss., K. No. 3.  
My Very Dear Mrs. Ball:

Well, I am here again, arrived Monday from Richmond. Sixteen of us were appointed as missionaries June 3. Three of this number for South America, one for Africa, one not fully decided, probably Mexico, and eleven for China. Of course we are all happy over our appointments. I am so well pleased with mine. I go to Lanchow Fu (Li Jo Fu) North China. It is very cold but dry and healthful. I am to live with three other single women. We will have a home of our own. These three women are on the field and have been there some time. One of them is a trained nurse, and we also have a medical missionary in our station. Miss Willeford, one of the

women with whom I am to live, spent four months in the United States this year, being home on her furlough. So you see I do not go to entire strangers.

I am to do the evangelistic work. I am so glad that I am to have this work. I realize that it is difficult and more trying than some of the other work, yet it appeals to me.

Dr. Willingham had all of the new missionaries either to dinner or supper in his home. They were all so nice to us.

We are to sail September 20th on the steamship China. Now I must close.

Lovingly, your missionary,  
Pearl Caldwell.

My Dear Mrs. Ball:

I have felt that it was due you, as well as Miss Caldwell, that I tell you how nobly she has conducted herself during her two years at the Training School. Of a deeply spiritual nature, she has performed every duty with cheerfulness and ability and it is with a sad heart that I realize that she will not be with us next year.

I think that Miss Caldwell is a splendid contribution to our foreign mission forces, and it should be a matter of gratitude to the Y. W. A.'s of Mississippi that they have been privileged to help in her preparation for this service. We had a trio of most unusual girls from Mississippi this year in Miss Caldwell, Mrs. McDuffie and Mrs. Bullock, and I am glad that Mississippi is to have the benefit of the work of Mrs. McDuffie at Laurel. Dear little Miss Bullock, who is such a gifted soul winner, we hope to have with us again next year.

With kind regards and the hope that this year may be one of progress in higher things for your Y. W. A.'s, I am,

Yours in Christian love,  
Maud Reynolds McLure.

I am sure we are all grateful for these kind words and will continue our work with greater pleasure and interest than ever. God has used each of us to help this dear one in her preparation for the work, and how gladly the help has been given. Miss Caldwell can still be our missionary, even in far China, and let us ask God to bless her as she does our work so faithfully. My heart goes out to Miss Bullock as our Training School student for another year. Let each Y. W. A. give her our support, and write your leader of your decision.

The faithful workers of 15th Avenue, Meridian, sent to Miss Caldwell, on her return from the Convention at Baltimore, a box of beautiful clothing for use at her graduation. It was a valuable gift, and we are all glad one of our number could be so true and loyal as to deserve such honorable consideration. In the name of the Y. W. A.'s of the State permit me to thank the young ladies of 15th Avenue, Meridian, for their beautiful thoughtfulness.

Mrs. Ball

### PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

### REDUCED FARES TO DETROIT, MICHIGAN AND RETURN

from coupon agencies, via Mobile & Ohio Railroad, acct. Reunion, Grand Lodge, B. P. O. Elks, July 11-17, 1910. Tickets on sale July 7 to 11, inc., limited for return on or before July 21, except that on deposit of ticket and payment of fee of \$1.00, extension of return limit to Aug. 20, 1910, may be secured. For full particulars apply to nearest Coupon Agent, Mobile & Ohio R. R., or write G. A. GRIFFIN, Traveling Passenger Agent, Meridian, Miss.

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Ar. Gulfport.....	12:30 P.M.	10:00 P.M.
	No. 4	No. 6
Lv. Gulfport.....	7:40 A.M.	4:25 P.M.
Lv. Hattiesburg.....	10:30 A.M.	7:43 P.M.
Ar. Jackson.....	1:55 P.M.	11:00 P.M.

COLUMBIA DIVISION (Via Silver Creek and Columbia)		
	No. 101	No. 102
7:30 A.M. Lv. Mendenhall Ar.	9:25 P.M.	
1:40 P.M. Ar. Gulfport Lv.	2:45 P.M.	
	No. 109	No. 110
2:30 P.M. Lv. Jackson Ar.	10:15 A.M.	
6:20 P.M. Ar. Columbia Lv.	6:10 A.M.	

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The forty-fifth session will begin Sept. 19th, 1910. Four courses of lectures, eight months each required for graduation. All laboratories thoroughly equipped. Instruction by lectures, recitations, laboratory work and practical operations. Hospital advantages excellent. Catalog and circular containing full information sent on application. Write Rhett Goode, M. D., Dean, 58 St. Emanuel St. Mobile, Ala.

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The next session will open September 28th, and continue eight months. For illustrated catalogue address DR. HENRY WISE TRIBBLE, Pres.

### Tommy and Lena Surprise Grandma.

Little Tommy Reed and his sister Lena, who live in Cambridge, felt an irresistible call to the country one May day. That accounts for their being found hanging tightly to the steps of a north-bound express coach when the train stopped at Lowell late one afternoon.

"Who are you?" asked the brakeman who found them.

"Tommy Reed," answered the little boy.

"And who's this?" spoke a gruff policeman who came across the platform just at that moment.

"Oh—ah—oh, she's my sister, Lena," bawled Tommy, getting very much fussed, and standing first on one foot, then on the other, in the agony of his predicament.

"Where'd you come from?" continued the policeman without a trace of a smile.

Tommy was abashed and held his tongue.

But Sister Lena wasn't scared a bit. She put her hands behind her just as she did on Memorial Sunday, when she "spoke her piece" at Sunday School, and, looking up into the blue-coat's face, said, persuasively:

"Why, we live in Cambridge. We're on our way to grandma's house—don't you know our drama? Drama lives on a big farm with much trees and flowers all around, and cows and sheep and geese and ducks and all those things. Daddy says he'll take us to grandma's when summer comes, but it rains all the time, and summer don't come. So we's goin' anyway."

"That's just fine," he said. "But surely you must be hungry after coming so far. Come along with me and get something to eat—then we'll have a little family reunion."

Tommy and Lena were delighted. Tommy's tongue loosened and he gave the friendly officer a glowing account of his coming assault on his grandma's chicken coop with himself as general and Lena the troops, and the "sheep and geese" the interested spectators.

With one on either side, each holding a hand, the policeman led the runaways to the station house. He told the sergeant on duty the nature of the case, then went out to get something for them to eat. While Tommy and Lena ate and speculated on how surprised "Drama" would be, the sergeant got daddy over the long distance telephone and told him the situation.

When he came out of the telephone booth, his face was beaming.

"You'll get there all the same, girly," he said, patting Lena's curly head. "Daddy has just talked to me on the telephone and says for you to wait for him. He'll come up here tonight with some clean clothes for you and Tommy, then all of you will go on to Goffstown on the train tonight and surprise grandma in the morning."

And daddy kept his word.—The Boston Herald.

## Mississippi College.

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300 to 400 young men in attendance every day of every session for several years past!

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## DEATHS

Has. M. Armstrong.

Was born in Lawrence county, Miss., Feb. 8, 1866. He made a profession of faith in Christ and united with a Baptist church when about sixteen years old; was married in November, 1884, and passed from our presence into the joy of the Father's home June 15, 1910. He had made Clinton his home for the last eight years, moving from Copiah county where he had lived for many years. He was with us as a genial cheerful Christian, a man of integrity, honor and uncorruptness. He won for himself a warm place among his friends who will miss him sorely. But in the home, among those who knew him best was he held in devoted affection and his memory will be perpetually honored. He leaves a wife and five children whose grief-stricken hearts bow in submission to the Father's will. So strong, so manly, so true, so modest, he passes from earth's sorrows and limitations into the greater possibilities of the home on high.

His Pastor.

Rev. J. R. Steinwinder.

Rev. J. R. Steinwinder went to his heavenly home June 15, at his home in Meridian, Miss. He was laid to rest in the New Hope Cemetery. Rev. J. R. Farish, Bro. Pickard and the writer officiated in the service. Rev. Steinwinder was 81 years 11 months and 15 days old at his death. He had been preaching the gospel for nearly 40 years, and was a strong Baptist. He was a member of Eighth Ave. Church of Meridian at the time of his death. He leaves a wife and one daughter, with many relatives and friends to mourn his loss. A noble citizen, a loving husband, a devoted father, a true friend, a loyal and faithful Christian has gone from us to join the society of the redeemed. The many friends and acquaintances join these loved ones in their bereavement. May all of the loved ones meet their dear one in the sweet by and bye.

His Pastor,

R. W. Bryant.

### The Power of a Single Little Germ.

The most dreaded, and hardest fought creature in the whole world, is the "germ." One tiny little germ can in a remarkably short time, destroy the human body and cause death in the most agonized form. For instance, you have a cut, bruise, boil, carbuncle, burn, felon, ulcer, insect bite, or a sore of any kind; if it festers, the blood poison germ, creeps in, the suffering is intense and often times death. "Gray's Ointment" is a great destroyer. It prevents complications from all kinds of skin eruptions. It promptly arrests all pain and permanently cures these skin troubles, which if left alone are so disastrous. Get a 25c box of "Gray's Ointment" from your druggist and keep it always on hand—you can't tell when you will need it. If you have never used it and want to test its merits, write Dr. W. B. Gray & Co., 312 Gray building, Nashville, Tenn., and they will send you a free sample box.

### MARRIED.

Finch-Martin.

In the Baptist Church of Bogus



Best for socials, collations and children's parties.  
Best for every day use. Pure wholesome and economical. Simple to prepare, does not curdle.

EACH PACKAGE MAKES TWO FULL QUARTS.

## BOSTON CRYSTAL GELATINE

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Ask your dealer. Samples free for dealer's name.

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Chitto, June 16, Miss Virginia Martin and Mr. T. J. Finch were united in marriage, the writer officiating. The church was beautifully decorated and a host of friends witnessed the marriage. Miss Martin is one of Lincoln county's most beautiful and accomplished young women, while Mr. Finch is a promising young business man of McComb. God's blessing upon them.

W. E. Farr.

### Sullivan-Scott.

Mr. Emmett B. Sullivan and Miss Lola Claire Scott were married at the home of the bride's grandmother, Mrs. James Absalom Scott, Arkabutla, Miss., June 17. The writer officiated.

B. F. Whitten.

### A Wholesome Tonic Horseford's Acid Phosphate

Quickly relieves that feeling of exhaustion due to summer heat, overwork or insomnia.

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

What a bold religion this faith of Christ is! No human ambition has ever touched the height of its aspirations. The faiths of the world have sought their glory in the past; this forgets the things that are behind. It has no past. It is all future, all desire, all longing; it presses onward to the mark for a prize. Yet say not this is pride in my soul; it is the very breath of humility. It is because my soul is humble that it is aspiring. If I were satisfied with my past, that would be pride. But when I press on to something in the front I do so because I feel poor. Pride is the opposite of aspiration. Pride watches over her conquered treasures. Aspiration traverses sea and land to find a pearl of great price. Pride goes back to the past and wraps herself in a garment of delicious complacency. Aspiration scorns away into the far future and reaches forth to the things that are before. My God, it is my poverty

that aims at thee. It is my humility that soars to thee. It is my nothingness that dares to hope for thee. It is from my ashes that, phoenix-like, I rise to thee. From the grave of my buried past I climb into the light of a new day. Accept my poverty of soul, for I have forgotten the things that are behind.—George Matheson.

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Office, Fourth Floor Century Building, Jackson, Miss.

### OUR LUCY.

(Continued from page 9)

teaching, to economize time. It grew to be really a school of itself. It seemed like every street wail and poor child in the city wanted to get in it. Dr. Lessar saw how things were and came to her help. He was the right man, as he already had won their hearts as "Our Doctor." He went into the work with all the enthusiasm of his heart and between them he and Our Lucy taught the largest class in the city. The East Side Church was made up almost entirely of poor people and once more it might be said, "The poor have the gospel preached to them." And the church grew with astonishing rapidity. In a few years it had become the nursery from which went forth nearly all the best pastors in the city. As far as they could they educated, civilized and Christianized the poor children of the city. The country around shared the benefit as well as the city. Many of these preachers got their first training in Our Lucy's and Dr. Lessar's class.

The liberality of the doctors at the hospital and of Dr. Lessar which was kept up the same secret way enabled Lucy and her mother to live better and easier than they had since Mr. Cullin's death. The association of Our Lucy and Dr. Lessar in the hospital work and especially in the Sunday School work and the similarity of their tastes and purposes in life produced a feeling of comradeship which soon ripened into a strong love for each other, though so great was the difference in social and financial position that Lucy did not hope that the doctor could ever love her, and the total absence of flattery and frivolous methods of courtship common among young men in the city confirmed her in the belief that there was nothing more than friendship and kindness on his part. But she loved him, that she knew, but it was her most precious secret, to be guarded with the utmost vigilance. The impelling power which causes nearly every well organized human being to love some one of the opposite sex, is pretty well understood, but the guiding force which points out one and says with imperious authority, "That one you must love," is an unsolved mystery and will ever remain so. This mysterious power had spoken to these two with authority which they could not resist. Dr. Lessar decided that Our Lucy was the one woman for him, and so one day he watched when she started to walk home from East Side Church as usual, and followed her in his buggy and quickly overtook her and said, "Miss Cullin will you let me take you home in the buggy?" There was no reason for refusing and so she accepted though the necessity of guarding her secret excited her terribly. Before they had gone many steps he declared his love plainly, directly and without exaggerated nonsense and begged for hers in return. She honestly confessed her love, but

when he begged her to marry him the great disparity in their worldly positions made her hesitate for some time, but as usual love triumphed and when she got home they were engaged and happy. Her mother saw that something had made them happy but said nothing. Soon the doctor brought the matter plainly to the mother who gave her consent willingly though her own heart sank like lead at the thought of being parted from Lucy. The doctor insisted on an early marriage and so the marriage was set three weeks later after preaching at East Side Church. The house had been enlarged till it was by far the largest church house in the city, but they wanted it plain so that the poor would feel at home in it and they kept it so. The poor and the children that roamed the streets all over the city went there and felt welcome. They called it "our church" and loved it. Bro. Grafton would not be moved away though many city churches tried it, offering him two and three times as large salaries as East Side could give him. But he was not working for money or a great name. He felt that the Lord had called him to work there and that therefore he could serve the Lord better there than anywhere else. He said "It is souls I want, not money, and the souls are here and can be reached better than elsewhere and I believe the Lord has called me here and I will not desert my post."

A week before the wedding day he announced that on the next Sunday the wedding would take place. When the day came the house was packed, though it would seat five thousand. A vast crowd of the street children from all over the city were there. They were as quiet as mice. Not a sign of disorder could be seen while Elder Grafton preached to the vast audience just as though nothing unusual was to follow.

(To be continued.)

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**Jackson to Gulfport**  
Via  
**G. & S. I. R. R.**

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.



## Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

### Minard's Liniment.

It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

We guarantee it to be just as we represent—should you find it otherwise, we will refund your money on request. Sold by all druggists in three sizes, price 25c, 50c, and \$1.00.

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Unless your Phonograph is of the latest type it will not play Amberol (four-minute) Records without the Amberol attachment. Without this attachment it is furnishing only half the entertainment it should.

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### Singing Under Difficulties.

A little seven-year-old boy fell into one of the deep excavations for the New York subway one day, and was taken, bruised and suffering, to the nearest hospital. When the doctor began to examine his injuries little James drew a deep breath. "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel better then."

"All right, you can sing," said the doctor; and James began. So brave and sweet was the childish voice that after the first verse there was a round of applause from the listeners. As the doctor went on with his examination the boy winced a little, but struck up his singing again. The nurse and attendants, hearing the sweet, clear soprano, gathered from all parts of the building, until he had an audience of nearly a hundred. Through all the pain of the examination the child never lost the tune; and everybody rejoiced when the doctor announced: "Well, I guess you're all right, little man; I can't find any broken bones."

"I guess it was the singin' that fixed me," said James. "I always sing when I feel bad," he added simply.

Then he was taken home, not knowing in the least what a courageous lesson he had taught every one within the sound of his voice—and to many beyond it, for a newspaper reporter told the story in one of the big dailies next day. Many a reader felt the inspiration of that boyish sentence: "I always sing when I feel bad."

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Little Johnny, aged five, was greatly taken with the circus-posters and begged his papa to take him to the circus. He could get no promise from him, however, until, making a last beseeching appeal on circus-day; his father replied, "Well, Johnny, we will go down street and see the tents." Johnny walked along with his father, looking very dubious indeed at such a scanty privilege, until, glancing up, he remarked, "Papa, I'd much rather see the contents." That decided it. They went inside.

### QUERY.

(J. R. Sample).

If I should say that 90 per cent of the Sunday School children in our cities and towns, between the ages of eight and sixteen years, seldom ever hear a gospel sermon, how far would I be from the truth? And if near the truth, what is the solution of the problem? And if not solved, to what may it lead? Summit, Miss.

NOTICE: The time for shirt waists is here, and you need Beauty Pins. One doz. gold plated ones for 10c. C. H. Wilkinson & Son, Holbrook St., Ansonia, Conn.

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Of the best. It won't take long to raise a few dollars more.

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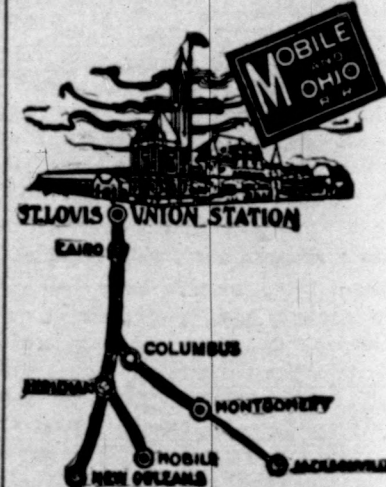
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I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor—failure ever put together. I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, rebuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3724 Lock Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$1.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

3 bottles of Johnson's Tonic will put on 10 pounds.

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### FRUITS OF THE SOUTH.

Within the next two months there will be placed in the big refrigerators of Cincinnati large consignments of fruits from the South. The Georgia peach, that world-famed and luscious product of the "Empire State of the South;" the orange, grape fruit, guava and other citrus products of Florida; the rosy-cheeked or golden yellow apples that now are produced in a majority of the Dixie States with as great success as ever marked the best efforts of the horticulturists of the North, together with other products of the orchard, perhaps not as extensively grown as these mentioned, but just as successfully produced, storage plants of Cincinnati, there to remain until called for to offer mute but convincing evidence at the Ohio Valley Exposition of the high class of Southern orchard products. Southern growers are eagerly seizing this opportunity of bringing their fruits to the notice of the Northern consumers. They feel that this display will not only open a new market for their products, but that it also will attract the favorable attention of homeseekers to the sections where such excellent results in the line of fruit growing are secured. In this way the display will serve a double purpose, redounding greatly to the credit and growth of the South. The railroad committee, having charge of the Southern resources exhibit, which will cover 21,000 square feet of space in one of the main buildings, will select a section for the display of these fruits which will bring them to the view of the greatest possible number of people. The supply of fruits to be collected in advance will be sufficiently large to permit of frequent refreshing of the display, so that this exhibit always will be seen in its best and truest form. The work of collecting fruits for this display will be kept up even after the opening of the Exposition, so that from the beginning of the Exposition, on August 29, to the close of September 24, the best that the South can produce in its orchards always will be on view for visitors interested in either the growing or the consuming of the highest class of horticultural products.

Truly Our Fellowship Is With . . .  
Jesus Christ.—I. John. 1:3.

Fellowship with Jesus Christ! It is to this that we are called by a faithful God; and is it not a high and glorious calling? Fellowship in his cross, his grave, his resurrection, his throne, his glory! All this faith secures to us, and of all this the Holy Spirit bears witness to us. Let us walk worthy of it, as those who really believe it, happy, holy, unworldly, zealous, generous, loving. Let us carry the consciousness of our calling into everything, great or small; into business, daily life, recreation, reading, education, everything; maintaining our true position before men, and doing nothing inconsistent with what we profess to be now and with what we shall be when the Lord comes.—Selected.




## HEE DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.



**BRIGHT'S DISEASE**

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other dangerous ailments. Bright's disease is a very dangerous; it could be killing you and you might not know you had it. You should start at once to take Dr. DeWitt's Liver, Blood & Kidney Cure.

This efficient remedy has cured thousands afflicted like you. It absolutely cures by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action.

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.

**Tender Skins Need Soothing Soaps**



Heiskell's Medicinal Soap is blended of healing herbs and gums which check any tendency toward rash, eruptions or blotches. It keeps the pores open—the skin velvety.

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CHURCH & SCHOOL Bells

AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.

Special discount to readers of this publication.

## NOMINAL CHRISTIANITY.

(L. A. Duncan).

Ours is called a Christian nation. It is so only in name. Nationally it disregards many of the teachings of the New Testament. Politics and commercialism controls the government. Foreign countries note our professions and observe the practices of our people when visiting them.

We are great borrowers, as a people, including many who call themselves Christians. They borrow God's day, and keep it for their own uses and do not pay any interest. It is not kept even for rest; much less for his service. Simply going to church is not service; hearing a sermon is no use, if not practical in its results—there must be some doing.

To be Christians we must be Christ-like; he gave us an example, and said to his disciples, "follow me;" teaching his divinity as having "all power in heaven and on earth," therefore, "Go, teach all nations," etc. "All things which he commanded"—not Moses and the prophets. He had previously said, "beginning at Jerusalem."

There are many nominal Christians in the churches—sometimes they seem to be in the majority. If they do anything at all, it is for self gratification by an interesting discourse or artistic singing of the operatic order. True, they may occasionally pay a little money, but they do no Christian work. In all probability they do not even have family worship; nor so much as look into the Sunday School.

Not a few may be found at the card table, or at the theatre, and frequently attending questionable amusements. The young thus trained to regard such things, grow up with the idea that fashion is first, religious obligations secondary. Christians are responsible for their influence. These nominal Christians are often honest, but may be self-deceived.

Safety lies in the faithful study of God's Word, instead of the opinions and teachings of men. A Christian should be able to say, "this is the way, walk ye in it"—not dependent upon some other authority which urges "that" is the way. True Christianity is a life, not a belief without illustration. It becomes us all to "examine ourselves, and see whether we are in the faith" and whether we are walking in the Lord, and letting "our lights so shine, that others seeing our good works, may glorify our Father in heaven"—not ourselves.

## TITHING.

(J. R. Sample).

It seems to me that in the discussion of the question of "tithing" it would be very necessary to determine first, what it is that we are expected to give the one-tenth of. In other words, are we expected to give one-tenth of all we possess or the one-tenth of our income? If the latter then is it the one-tenth

of our gross income, or net income? The Mosaic requirement must have been equal and uniform, and if enforced under the Christian dispensation could not be expected to be less. So it becomes very necessary, in order that the rule be equal and uniform in its effect, to decide whether it is the gross income or net income that is to be taxed.

It seems to me that in an effort to establish the tithing rule now, we shall be confronted with many difficulties and obstacles that were not known under the Mosaic dispensation. So to be on the safe side it might be best after all for us to give all we can.

## IMPORTANT ADVANCE IN MEDICAL EDUCATION.

Probably the most important event of the past decade in medical circles is the union of two of the largest and most important Southern Medical colleges—the University of Nashville, and the University of Tennessee, at Nashville, Tenn. The former was established away back in 1850, and the latter in 1876. The combined school has nearly 8,000 graduates. The new institution numbers fifty-one teachers in its faculty, offers twelve practical laboratory courses and affords its students practical hospital work to the amount of approximately 1,055 hours for each student.

Students from all parts of America and from foreign countries but especially from the South are in attendance. Disease most common to the South are especially emphasized, and the advanced students (third and fourth years) spend approximately three hours each day, for two whole sessions, in the hospital and dispensary examining patients, making diagnoses, watching the effect of treatments and operations. A very attractive feature of the training given the students is that each student must serve a term as interne in the hospital during his last year in college. This hospital training is of inestimable value to the students in after years. It gives him a practical familiarity with diseases, diagnosis and and medical and surgical methods of treatment that cannot otherwise be obtained.

Students and parents may obtain catalogue and bulletins giving full information as to expenses and the educational requirements necessary for entrance by addressing E. F. Turner, Registrar, 632 Second Avenue South, Nashville, Tenn.

## BRANDON.

(Bryan Simmons).

We have just closed a gracious meeting at Brandon. Rev. T. L. Holcomb did the preaching and that means the gospel was preached lovingly, clearly and earnestly.

Rev. O. P. Estes led the singing and it was devotional and enthusiastic. There was harmony among our own people and co-operation on the part of those of other denominations. The Holy Spirit was over all these and the Lord sent the blessings. Six were received for baptism and one by letter. The spiritual lives of God's people were strengthened.

We sell all kinds of Poultry Supplies, the Model Incubator, feeds at lowest market prices, also poultry, all kinds of pet stock and dogs. Pure, fresh farm, garden and flower seeds. We have a catalogue, if interested ask for it.

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Ice Cream made from Jell-O Ice Cream Powder costs only one cent a dish.

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers', 2 packages 25 cents.

Beautiful Recipe Book Free. Address,

The Genesee Pure Food Co., Le Roy, N. Y.

To Durant we express our sincere sympathy in the loss of such a leader and we as heartily congratulate Yazoo City in their good fortune. Any who follow his leadership shall go forward.

In conclusion let me commend Brother Estes to any pastor who may need a supply or some one to lead the singing in a meeting.

May God's richest rest on the many meetings planned for the coming months.

Pastor G. W. Riley, of the Griffith Memorial Church, is carrying on a meeting this week, having to his help Rev. N. R. Stone, pastor of the Mt. Olive Baptist Church. Prospects seem to be favorable.

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This Spaulding suit absolutely free to any boy who will send 48 cents for our samples and give us a few hours of his spare time for one week. This **SPaulding SUIT** is strong, well made and guaranteed. Any two letters you want for shirt front **FREE**. Address with 48 cents. You will get back the 48c.

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